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together again, and singly or in twos and threes run out and go through a fight with some invisible foes, again presumably, the evil spirits. They are very serious all the while, and the rest watch in silence their champions as they charge, retreat and cower down behind the huge shields. Then comes more feasting, with the customary offering to the sun, and finally they disperse. 764

The wailing is kept up in the case of a chief for six days, and performed twice a day at sunrise and sunset, but after the day of the dance each village mourns by itself; for a common person three days is the limit.

The corpse is buried in a recumbent position in the deceased's hut, but the hut continues to be occupied, generally by the deceased man's heir; it is not at once destroyed or disused, as some authorities, among them Sir C. Eliot, maintain. Last of all, when the mourning is over, an offering of beer, grain, and chicken flesh, is put on the grave.

The Jaluo religion is extremely slight. They worship the sun, and to a less extent the moon. They regard the sun as a deity seldom beneficent, more often malignant, and usually apathetic; as one of them said to the writer, "It does not matter how much you pray, you fall sick and die just the same." The offerings made at all important occasions in their daily life they make more with the idea of appeasing him than of obtaining positive benefits. 776 781 782

Witchcraft, however, and demonology occupy their minds far more. The wizard is greatly dreaded, and it is easy for an unscrupulous Kavirondo to obtain his neighbour's property by accusing him of having killed one of his relations by witchcraft, knowing that he will have his neighbours' support and sympathy. The wizard is sought both for good and evil purposes; his aid is invoked alike to detect criminals and to do harm to an adversary. In a recent case brought before the writer a man was accused of having murdered one of his wives by witchcraft. According to his accusers, the supposed murderer missed his razor and accused two of his wives of the theft. They both denied all knowledge of the missing article, and he gave them till the evening of that day to find it. When their term of grace came to an end, and the razor was not produced, he was alleged to have struck one of his wives, who was on the point of bearing a child. He then produced two charms which he affixed to their respective huts, threatening that the thief would be detected by the charm and would die. Next day the woman who was said to have been struck died after producing a still-born child. The curious result was that the man was tried for murder, the accusers believing that the crime had been committed by witchcraft, and the magistrate holding that, if the man caused his wife's death at all, it was by the blow which he was alleged to have given her. The blow turned out to be a myth, and the man was discharged, much to his accusers' disgust. 754 754 674

When a Kavirondo wishes to kill his enemy secretly, the usual method is to bury a dead rat or chicken at his victim's door. If, when the latter comes out the next morning, he treads on the spot where the animal is buried, it is believed that he will die that day. 754